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A godlie Exhortation, and fruitfull admonition to vertuous parents and modest Matrons.

Describing the holie vse, and blessed institution of that most honorable state of Matrimonie, and the encrease of godlie and happy children, in training them vp in godly education, and household discipline.

R. G.



Imprinted at London  
for Nicholas Ling.

1584.

various couples & parents must learn to learn in this. Before  
true affection: natural but yet respectfully the true East of the  
rite, especially & through necessity to do the natural work  
of offices of married couples & parents, so long as with their  
doubts, they may keep Christ, with a free & happy faith, in a  
reflexion unforgotten: otherwise both they & their children will  
be to be forlorn, as Christ signified the loss of David & John  
in his temple: Acts & monuments page 1497. b. line 1. v. 11. m. 15.

de l'Université de Poitiers

— 22 —

Reborn in 1901

Metron

Defining the Role of

Ed. Domini Bo. nunti. g. de Bule

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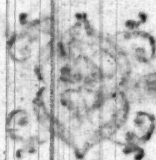
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ново. Изъясняю

For Nicholas King.

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- 1 **N**ew, or young married folkes ought not licentiouslie to go together, before they haue first vpon their knees, secretelie in their chamber, commended themselves vnto God by praier: after the good example of Tobias and Sara. Tobit. 7. 17. & 8. 4.
- 2 It is the ducie of parents to blesse their children, and wish them all good: a patterne whereof we haue in Genesis. Chap. 4. 8. vers. 15. 20. & Iacob Numbers cap. 6. vers. 24.
- 3 It is the mothers ducie, so well as the fathers, to instruct her children with precepts of good doctrine: so did Bethsheba teach hir sonne Salomon: as you may reade Prouerbs chap. 13. 1.
- 4 Pouertie and shame is to that child, that refuseth Instruction, and will not abide correction: but that childe that regardeth discipline, and giueth eare to the instruction of their parents shall come to honour: Prouerbs 13. 1. 18.
- 5 Who so laugheth their father to scorne, and set their mothers commandement at naught, the rauens of the vallie eate out their eyes, and deuoured bee that child of the young eagles. Prouerbs 30. 17.
- 6 A wise child maketh a glad father: but a foolish and vndiscreete daughter is a heauinesse to hir mother. Prouerbs. 1. 10.
- 7 A well nurtured and mannerly maiden is as a polished stone of a Pallace, and the honour of hir fathers house; as appeareth by the prophet Dauid in his Psal. 114. 12.



## An Exhortation for



The holie Ghost speaking  
in the Scriptures of foolish  
sons, as that he that beget-  
teth such a one getteth him  
selfe sorrow, and that the  
father of a foole hath no ioy,  
Prouerb. 17, 21. Meaneth it not so much  
of naturall idiots, and such as are destitute  
of common reason: although it is true, that  
is a lamentable iudgement of God, and a  
heauinesse to the parents of such a child: as  
of wicked children such as either are igno-  
rant in the word, no: knowing how to or-  
der one right step to the kingdome of God,  
or else hauing some knowledge, abuse  
it to maintaine their carnall lustes and  
appetite. For this cause, as it woulde  
griue parents to haue naturall fooles to  
their children, or such as either in some  
imperfection of nature are dismembred,  
or deformed and misfigured in the partes  
of their bodie, so much more shoulde it  
griue them to haue such children, as ei-  
ther for want of knowledge and hea-  
uenlic wisdome, can not walke in the  
feare



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fear of God, or abusing the knowledge giuen them, prostitute themselves to all sinne and wickednesse: it is marvellous how greatly parents can bewaile the want of one natural gift proceeding of some imperfection, and how easilie they can passe ouer without any grieffe the want of all spiritual graces, springing from corrupt education. In like manner is it strange that men can take the matter so heauilie when their children breake into such offences as either haue open shame, or ciuill punishment following them, and yet can make no bones, but passe ouer such sinnes as are against the maiestie of God, accompanied with euermlasting confusion, and vnspokeable torments: wherein what doeth the most part of men betwray, but their great hypocrisie, in that neither their ioy, nor their grieffe is sound to their children, and that they loue themselves more in their children, then eyther their saluation or the glozie of God: the tender loue and care whereof no doubt did increase the sorrow of Dauid for the death of his sonne

A. 3.

Absolon,

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Abolon, who was not so much grieved for the losse of a sonne, as for that vntimely ende of his sonne, to whom the tyme of repentance, for his saluation and the glorie of God, was denied: which haply, if he had liued, his father David might haue reioyced in. Let vs learne therefore to correct our affections to our children, and be grieved for their ignorance, impietie & sinnes, whereof either our carnall copulation, the not lamenting of our naturall corruption, the want of prayer and holie seede, or prophane education, armed with the wrath of God, maie bee a most iust occasion. Can a man hope for a holie posteritie: or doe we maruaile if the Lorde crosse vs in the children of our bodies, when we make as bolde and brutish an entrance into that holie ordinance of the Lorde as is the meeting of the neighing horse with his mare: when being toynd in that honourable estate of matrimonic, either as mere naturall men without all knowledge of God we beget our children, or as too carnall men without the feare and reuerence

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rence of the Lord : neither bewailing our  
corruptions, which we receyued of our an-  
cestrie, nor praying against the infirmities  
which may descende to our posteritie, wee  
abuse the marriage bedde. Lastly, when  
having receiued the fruite of the wombe,  
we haue no care, by vertuous education,  
to offer it to the Lord, that our childe by  
carnall generation may be the childe of  
God by spirituall regeneration. Surely  
no : and yet men looking vp to God his  
prouidence and secrete counsell, without  
all bethinking themselves of their corrupt  
generation, from which their children are  
descended, without all looking backe into  
their wicked and godlesse bringing of them  
vp, will treat agaynst their sinnes, fume  
agaynst their children : yea often they  
will correct them, and that to serue their  
owne corruptions, not so much grieved  
for that they haue sinned against God, as  
that they haue offended them. Christians  
therefore must knowe, that when men  
and women raging with boyling luste  
meeete together as brute beastes, ha-



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uing no other respects then to satisfie their owne carnall concupiscence, when they make no conscience to sanctifie the marriage bedde with pzaier, when they haue no care to increase the Church of Christ and the number of the elect, it is the iust iudgement of God to send them either monsters, or naturall foales, or else such as hauing good gifts of the mind, and well proportioned bodie, are most wicked, gracelesse, and prophane persons. Again on the contrarie we shal find in the word of God, that noble and notable men, commended vnto vs for rare examples of vertue and godlines, were children asked and obtained of God by pzaier. Our first parents Adam and Eue, being humbled after the birth of their wicked sonne Caine, obteyned a righteous Abell, of whom, when by his bloudie brother they were bereft, they receiued that holie man Seth. Abraham, begetting in the flesh had a cursed sonne Ismael, but waiting by faith for the accomplishment of God his covenant, he obtained a blessed Isaac. Iacob not content with one wife,

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wise, according to the ordinance of God, was punished in his children: yet afterward being humbled he received faithfull Ioseph. Elkanah & Hannah, praying and being cast downe, had a Samuel that did minister before the Lord. Dauid and Bethsheba, lamenting their sins, obtained Salomon, a man of excellent wisdom. Zachary and Elizabeth fearing the Lord, received Iohn the Baptist & forerunner of Christ. Look what sinnes we haue received naturallie without God his great blessing, without praier & humbling of our selues, we shall conuey them to posteritie: and although the lord granteth sometimes ciuill gifts vnto the children of natural and carnal men, yet for the most part they receiue their naturall sins. But if the children of God by regeneration do see in themselves, and lament their sinnes of generation, praying that their naturall corruptions may be preuented in their posterities, they shal see great mercies of god, in some measure freeing their children from the same. Nowe when thou shalt see such sinnes to

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bē in thy children, enter into thy owne heart, examine thy selfe, whether they are not come from thee, consider how iustly the hand of God may be vpon thee: and when thou wouldest be angrie against thy childe, haue an holie anger with thy selfe, and vse this and such like meditation with thy owne soule: Lord, shal I thus punish mine owne sinne: and that in my owne childe: shall I thus persecute the corruptions of my ancessers: nay I see, O Lord, & proue that thou art displeased with me for the carnall conception of my childe: I lay then in some sinne, I asked it not of thee by pzaier: be mercifull vnto me (O Lord) and in thy good time shewe some pittie vpon my childe. Thus thinking thou goest about to correct nature in thy childe which he could not helpe, arming thy selfe with pzaier, repenting with Iacob, thou shalt be so affected as desirous to draw thy child out of sinne, yet with the mildest meanes and least rigor. And one thing is most wonderfull: that some will teach their children to speake corruptlic, and doe wicked-



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ly whilst they are yong, and yet beat them  
for it when they are olde: againe some will  
unbolden their litle ones to practise iniqui-  
tie towarde others, which when by the  
iust iudgement of God they after ward ex-  
ercise towarde the parents themselves,  
they are corrected for it. And yet deale with  
these and such like men for the euill educa-  
tion of their children, and they will an-  
swere: doe not wee as much as is of vs  
required: wee sende our children to the  
Church to be instructed of the pastour, and  
to the schoole to be taught of the maister: if  
they learne, it will be the better for them,  
if not, they haue the more to answer for:  
what can we do more? But remember, O  
man, consider, O woman, whosoever thus  
speaketh, for that sinnes sake, and the want  
of praier there may be a plague vpon the  
pastors paines, and a curse vpon the tea-  
chers trauell. If parents would haue their  
children blessed at the Church and at the  
schoole, let the be ware they giue their chil-  
dren no corrupt example at home by any  
carelesnesse, prophanesse, or vngodlines: o-  
ther.

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therwise parents wil do them more harme at home then both pastor and schoolmaister can do good abroad : for the corrupt example of the one fighteth with y good doctrine of the other : which is by so much the more dangerous, because that corrupt walking is armed with nature, and therefore more forcibly inclineth the affections of children to that side. And further experience teacheth vs that children like or mislike more by countenance, gesture and behaviour, then by anie rule, doctrine, or precept what soeuer. Some there be that will not haue their children taught vntill they be ten or twelue yeares old, because as they say, at that age they haue but an apish imitation. To whom I answere, that although they cannot then deeply discern, nor profoundly conceiue things, yet how manie things before these yeares will they both receive, and remember : And I demaund if children be apish in imitating that, whiles they be yong, which they will haue the habit of when they be old, may they not much better doe apishlike good whiles they are yong,

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gong, which they may do carefullie when they are olde: besides let them goe so brought, and they will grow so headstrong, that they will sooner be broken, then bended: and sure it is that one stripe, or two words will doe more good to a child in time then a hundred stripes afterward. And here let parents be admonished of their vndiscrete correction, who doe their children more harme in shewing a merrie countenance after their discipline vled, then they do good by their chastisement of them whilst they do correct them. Neither doe I purpose to take away naturall affections and a Christian kind of compassion in all our censures: for it is my great complaint of the brutish vnnmercifulnesse of manie parents herein, but would wish Christians, to correct their vndiscrete affections herein by heauenly wisdom. Neither am I so Stoicall as to denie a more milde and affable kinde of speach to bee both lawfullie and conuenientlie vled to children, and yet I wish it to be void of all vnseemely lenitie, and without all shew of foolish, vaine  
and



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and vnnecessarie behauiour. To be bziefe,  
howe needefull household gouernement to-  
wards our childzen is, it may appeare by  
the slender thriuing and small profitting  
either of religion or vertue, either in the  
church or common wealth. Speake men of  
discipline neuer so much, complaine they  
of the want of church gouernement neuer  
so loude, preach they, teach they neuer so  
much abroad, vnlesse they will beginne  
discipline in refozming thei'r houses, and  
giue religion some roome at home, they  
shall trauaile much, and profite little. And  
surely, if men be carefull to refozme them-  
selues first, and then their families: if their  
charge be greater their circuites and pro-  
uinces, wherein the Lorde hath placed  
them, it were the best way to moue the  
Lorde to bestow refozmation, and discipline  
on his church among vs: and of all meanes  
that now we may be hoped for this seemeth  
best: for of particuler persons come fami-  
lies, of families to townes, of townes provin-  
ces, of provinces realmes, so that conueigh-  
ing discipline thus from one to another, in  
time

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time, and that shortly it would come into the church : well (I say) let there be neuer so good lawes in cities, neuer so pure orders in churches, if there be no practise at home, if fathers of families vse not doctrine, and discipline in their houses, & ioyne their handes to magistrate and ministers, they may indeede, but vniusslie, as manie haue done complaine that their children are corrupted abroad, when they were before, and are still corrupted at home. Alas if parents, to whome the comfort of their children well brought vp is a precious crosow, wil not informe and reforme their children in the feare of God, howe would hope sustaine these men, that others will performe this dutie for them, to whome this charge doeth farre lesse appertain : Lastlie, let parents remember, that therefore they haue disordered and disobedient children to themselves, because they haue bene disobedient children vnto the Lorde, and disordered to their parents when they were young, whereof because they haue not repented, the Lorde punisheth their  
sinnes

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smies to others with the like smie to their selues. Wilt thou know, thou father, howe thou maiest haue that blessing to bee the blessed father of a blessed seede? wilt thou know, thou mother, howe to auoide that curse to bee the curst mother of a curst seede? bring thy children within the compasse of the couenant: indention to make thy sonne the sonne of God, and thy daughter by nature the daughter of god by grace: and remember howe that God, which on his part protested to father Abraham that he was all sufficient for the accomplishment of his promise in giuing him a blessed seede, and requested also on father Abrahams part, that he should walke before him, and be vpight. Wilt thou then haue the one part of this of the couenant: that is, that God should blesse thee in thy seede? then remember also that thou walke before the Lord, and be vpight: wilt thou haue thy children as the blessed seede of Abraham? teach them with Abraham the iudgements of the Lord: pray for them with Abraham, that they may liue in the  
light



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light of the Lord: be readie to offer them  
with Abraham, that they may be a holie  
sacrifice vnto the Lord, It is thou, O man,  
O woman, that mayest do thy childe the  
greatest good, and the greatest harme: if  
thou prayest for him, and repentest for thy  
selfe, the Lord will blesse thy care, the pa-  
stors paines, the teachers trauaile. But if  
thou dispisest these dueties, the Lords will  
denie thee these blessings, and the curse of  
God will be vpon thy childe, at home in  
thy house, abroade in the Church, and in  
schoule. And seeing the Lord hath promi-  
sed that he will be thy God, and blesse thy  
seede, if thou beest faithfull, thou mayest  
both hope that thou art of the faithfull, if  
thou hast a blessed seede, and feare, that  
thou hast not as yet the blessing of the co-  
uenant when thy seede is accursed. But  
had not Iacob wicked children, and Dauid  
godlesse sones: and doeth not dayly ex-  
perience teach vs, that wicked men haue  
godly children: yes: for besides the secret  
counsell of the Lord herein, we must  
knowe that neither the promise of the

W. J.

Lord

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Lord is so vniuersall that euerie particular child of a faithfull man should be within the covenant: for if of many there be but one blessed, the promise is performed: yea, which more is, though the faithfull man haue neuer a good childe, yet, if vnto the thousand generation there be but one good, the covenant is not broken: neither must we tie the Lord his worke so much to man, that a good man may not haue an euill sonne: seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of the forefathers, to the thirde and fourth generation going before. To the second I say, that an euill father hauing a good child, though the Lord shew not mercie to that particular man therein, yet he may remember his promise to some of the forefathers in the thousand generations going before: and though that euill man haue no curssed child, yet the curse may be accomplished in the third and fourth generation following. Wherefore not speaking of election or reprobation, which wee leaue only to the Lord to make good or bad,

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I exhort parentes to vse the ordinaries meanes, to bring vp their childre so as they either by some good tokens may see them the children of God, and heires of the covenant, or at least be comforted in their owne conscience if their children for some cause unknowne refuse it, in that to their habilitie they haue vsed all good meanes to bring them vp well, and offered them to God. And if parents haue cause to be grieued, when thus traueilling in good education, they cannot see good in their children, how much more cause of griefe may they haue when they haue vsed no labour at all to bring them vp in the feare of the Lord? And yet many will be grieued for the one, that will not for the other: wherfore let vs learne, if we will conuey God his blessing to our posterities, let vs vse þ duties there vnto, let vs, if we be loth to conuey God his iudgements to our children, carefullie auoid the meanes vnto it: and surely as it is a blessed thing in the houre of death, with Simeon to depart in peace, leauing our wife, children and seruants members



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of Christ, spouses to Christ, childre to God,  
and seruants to the Lord: so in death no  
one thing will be more grievous vnto a  
man, then the Lord hauing giuen him the  
charge of so many soules to be furthered  
to saluation, that his owne tormented con-  
science shall presse him, howe, in as much  
as he could, he hath helped them forwarde  
to their damnation: and so, which is more  
fearefull, he shall haue them spewing and  
soming out on his face continuall curses  
in hell, accusing him for euer to bee a  
murtherer of their soules, and a cutthroate  
of their saluation. Howe be it, in all this  
I doe not exempt Children from all  
blame, so charging the parents as though  
the Children were free from all guilti-  
nesse herein: for I am not ignorant, that  
as in the time of Ezechiel, so in our dayes  
youth is readie enough to take vp this pro-  
uerb: the fathers haue eaten sowre grapes,  
and the Childrens teeth are set on edge:  
but I affirme, that though the occasion be  
offred of such wicked parents, yet the cause  
of destruction is still in the children them-  
selues,

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selues. And besides that, it is sure that the soule which hath sinned shall die the death. Seeing there bee some young men, who, notwithstanding the great prophaneſſe of the moſte, the manifolde corruptions offered abroad, the vngodlie examples aboundiſhing at home, are ſo mightilie preſerued by the ſeede of grace, that they eſcape ſafelie in an holie courſe of life, lamenting when they ſee the leaſt occaſion of euill, reioycing in the leaſt occaſion of good things. The reſt who pleaſe themſelues, and hope to ſhelter their finnes vnder their parents defaults, are plainlie left without excuſe, and are iuſtly guiltie of the bloud of their owne finnes. Labour therefore, ye yong men, to wipe away the teares of grieve from your fathers eies, and ſtay the ſorrowfull ſpirites of your tender mothers, and conſider in your ſelues, if ye haue anie nature in you, and haue not buried y<sup>e</sup> vſe of common reaſon, what a ſhame is it to be a ſhame vnto your fathers, to whome ye ought to be a glorie: thinke ye, wanton wittes, that haue not caſt of all naturall

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naturall affections, what a contempt it is to be a contempt vnto your mothers, to whome you haue offered as it were a despightfull violence, in that ye are a corrouse to hir grieve, when as ye should haue bene a crowne vnto hir comforts. The end of all this breēlie is thus much : that parents hauing foles, Childzen not walking either in knowledge or in a good cōscience must make some vse of so iust a cause of grieve, examining themselves, and accusing their owne soules befoze the Lord, either for that their meeting was prophane to so holie an estate, or brutishlie, because they desired rather a seede like vnto them in flesh and bloud, then such as might bee like to Christ by grace and new birth, or that they begate their offspring as mere naturall or verie carnall men : or because they either prophanelie neglected all education, or monstrously misliked that in their young childzen which they liked in themselves, and punished in them their owne corrupt precepts, or for that they suffered their Childzen iniuriouslie to



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to doe euill to others, which they could not  
suffer to doe to them selues : or vntaught  
that at home which was taught abroad: or  
in that they doe lie in some sinne vnrepented  
of : or else because they neuer made  
conscience to bring their posteritie within  
the couenant of saluation, but still loued  
the flesh of their childzen, and not their  
soules. And childzen here also must learne  
that it is one speciall ppropertye of a liberal  
and ingenious nature to be carefull so to  
liue, that in time they may be a glorie to  
their fathers, and a ioy to their mothers:

which the Lord grant to vs all, for his  
owne glorie and our euerlasting

comfort, through Iesus

Christ our Lord and

onlie Saviour.

Amen.

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